THE PACIFIC

A religious and family paper

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AWAITING THE HOUR OF BLOOM.

The aloes grow upon the sand,
The aloes thirst with parching heat;
Year after year they waiting stand,
Lonely and calm, and front the beat
Of desert winds, and still a sweet
And subtle voice thrills all their veins;
"Great patience wins; it still remains
After a century of pains
To you to bloom and be complete."

I grow upon a thorny waste,
Hot noontide lies on all the way,
And with its scorching breath make haste
Each freshening dawn to burn and slay;
Yet patiently I bide and stay;
Knowing the secret of my fate,
The hour of bloom, dear Lord, I wait,
Come when it will, or soon, or late,
A hundred years is but a day.

—SUSAN COOLIDGE.

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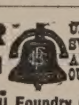

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"BOIL IT DOWN."

If you've got a thought that's happy,
Boil it down.
Make it short and crisp and snappy,
Boil it down.
When your brain its coin has minted,
Down the page your pen has sprinted,
If you want your effort printed,
Boil it down.

Take out every surplus letter,
Boil it down.
Fewer syllables the better,
Boil it down.
Make your meaning plain; express it
So we'll know, not merely guess it,
Then, my friend, ere you address it,
Boil it down.

Boil out all the extra trimmings,
Boil it down.
Skim it well, then skim the skimmings,
Boil it down.
When you're sure 'twould be a sin to
Cut another sentence into,
Send it on, and we'll begin to
Boil it down.

—The Methodist Recorder.

MEDITATION.

Meditation is the beginning and ground of all good. It is the sister of spiritual reading, the nurse of prayer, and the director of good actions. It causes true devotion to spring up in our hearts. It is that which, next to the grace of God, most of all warms the heart and the will, and produces the prompt disposition to do virtuous deeds. So that true devotion and fervor of spirit consist not in a certain sensible sweetness which some experience in prayer, but in having our will always disposed and ready to execute what may in any way conduce to God's glory and service. Since we make use of meditation and reflection to excite our will to act, and since this is our only aim and end, we must not entertain ourselves in meditation any longer than is necessary to move our will.

No one becomes perfect on a sudden; it is by mounting, and not by flying, that we come to the top of the ladder. Let us, therefore, ascend, and let meditation and prayer be the two feet we make use of to do so. For meditation let us see our wants, and prayer obtains for us relief from God. The one makes us discern the dangers that surround us; the other gives us happy escape from them. Prayer is tepid without meditation.—Adolphus Rodriguez.

NOT THE DEED.

"It is not the deed we do,
Though the deed be never so fair,
But the love that the dear Lord looketh for,
Hidden with holy care
In the heart of the deed so fair."

—Selected.

"The more a man is versed in business," said Lord Chatam, "the more he finds the hand of Providence everywhere."

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, October 5, 1905

OUR PATTERN.

"Could he both keep and give?
Himself for us he gave.
He needs must die for love;
Himself he could not save.

"So, who would save must give,
Nor think himself to gain.
Who would make others live
Must spare nor love nor pain."

In his first sermon after returning from his vacation, the Rev. Dr. Gunsaulus of Chicago said: "I have been called the 'pastor of a procession' rather than a congregation. This is true. I want Central Church to be the home of strangers in Chicago, of homeless students. I want this church to be the spiritual magnetizing influence of the great Mississippi Valley. I want each as you go out to your out-of-town home to send others here."

One of the latest utterances on the "tainted money" discussion is the following by the Rev. Dr. Bartlett of the First Congregational Church of Chicago, who said in a sermon: "To my mind the only honorable course now open to Dr. Gladden is to prefer charges against John D. Rockefeller before his church and demand a trial or to take legal steps to have the millionaire brought to trial for stealing." This was drawn out by Dr. Gladden's protest at the meeting of the American Board in Seattle.

The Rev. F. B. Meyer of London is about to inaugurate in that city a social experiment somewhat similar to that which Bishop Potter tried in New York in the Subway Tavern. But there is this important difference—no liquors will be sold. Mr. Meyer's experiment will prove a blessing, and not a bane as did Bishop Potter's. St. Andrews University, it is said, will confer on Bishop Potter on the 17th of this month the honorary degree of LL.D. The bishop has gained distinction in various ways, but not as a temperance reformer.

All Pacific Coast Congregationalists should read the report of the General Association of Southern California, written by the Rev. W. N. Burr, pastor of our church at Corona. We are greatly pleased when we can start Mr. Burr's pencil to work writing up an association or a religious meeting of any kind. He always makes it live over again on paper, no matter what the difficulties of the situation for him as reporter. Mr. Burr is a busy, faithful pastor; but he is one who fails not to realize that the editor of The Pacific is also a very busy man, and is accordingly ever ready to lend a helping hand, even to an extent that is sometimes detrimental to himself. The Southern Association was a most excellent one, and it is a pleasure to give to our readers this graphic description of it.

The nineteenth century has been called "the wonderful century." But the twentieth bids fair to be far more wonderful. It may not be one of so great discovery and invention as the nineteenth, but it will in all probability advance more generally the interests of mankind than any preceding it. There are many reasons for the belief that the world stands on the eve of a great ethical and religious uplift. The indications are that we are very close to another "fullness of time," at the beginning of an era when the principles and teachings of Christ will be put into practice as they never before have been on any large scale. As he looked over into it from his mount of vision during the last years of his life, D. L. Moody said: "I would like a chance at the twentieth century." Fortunate the man who, equipped for it, is permitted to have part in the achievements even of its first half. It will not be the privilege of many now living to see the century at its best in attainment, but it is given unto all to help shape it in works that, builded into it, shall endure without end. Slowly for nineteen hundred years the world has moved up the hill of progress. But ten years now are worth a hundred of the olden time, and swiftly shall we move to high accomplishment.

We admire for his courage the minister who said at the recent session of the Southern California Methodist Conference: "We are certainly competent to express our minds on any subject without referring to a gentleman across the continent." The subject of Mormonism and polygamy was under discussion and some one had moved that the Rev. Dr. J. M. Buckley of New York, be asked to furnish a statement concerning it for publication in the Conference minutes. One member expressed the conviction that the minutes would have to be considerably enlarged if they got Dr. Buckley started on the subject, having in mind doubtless the quite lengthy series of articles concerning Mormonism which he is publishing in the New York Christian Advocate. The Los Angeles Times remarks that if "the maker and unmaker of bishops" had been

present and had heard these words he might have had reason for feeling that his star was beginning to wane. Dr. Buckley has been for many years the editor of the New York Christian Advocate, which, for some reason, continues to be regarded by some people as the leading Methodist religious paper in the United States. But in our opinion there are two which surpass it—The Western Christian Advocate, which is published at Cincinnati, and the Northwestern, published in Chicago. This is not to say that the New York Christian Advocate is not an able and well conducted religious newspaper, nor that its editor is not a man worthy a high place in the religious world. But some of our Methodist brethren have been led in so many ways, for so long a time, by Dr. Buckley and his paper that they are blind to the fact that others have arisen who are just as capable and worthy.

AS HE THAT SERVETH.

F. B. Perkins.

Three men are battling for life in the savage interior of Northeastern Labrador. The three are members of a party of exploration. Hubbard, a young magazine writer; Wallace, his friend who has been persuaded to join in an effort to discover and bring to light the hitherto close-guarded secrets of that inhospitable region; and George Elson, a halfbreed Cree Indian, who was engaged as servant for the party. Together they had plunged into the wilderness in the summer of 1903, encountering from the beginning a succession of disappointments and formidable difficulties. The story of those months of hardship and disaster reads like Stanley's narrative of his progress through Darkest Africa, or the account brought back from some ill-fated Arctic expedition. In one particular, however, this Labrador party was in marked contrast with most others. Hardships and sufferings bred no dissension between its members. On the trary each one seemed to feel a personal responsibility for the success of the expedition and the welfare of the others. One calls to mind through all the tragic events the description given of the early Christian church, where "not one of them said that aught of the things which he possessed was his own, but they had all things in common." Disheartenments were pressed back into their own bosoms, in a constant effort by all possible means to lighten the burdens and encourage the hearts of the others.

This heroic feature, though marked, does not strike a reader as so unique in the case of the two principals, for Hubbard was ambitious for a place among the great explorers, and for the "bully story" he meant to found upon his discoveries and experiences. Wallace was under the two-fold inspiration of adventure and friendship, but George, the Hudson Bay halfbreed, could feel none of these impulses, at least at the start; he was simply the servant of the party, whose connection with it would end with its return from the wilderness. In its possible honors and emoluments he could have no share; his reward, if any, must come from the success of others, and an approving conscience.

For this reason, however, he becomes in many respects the most truly heroic of the three. Certainly none exceeded him in the elements of Christian manhood. In genuine unselfishness and unstinted sacrifice of personal interests he was easily the peer of his companions at their best. It may be doubted if any contributed more effectively to whatever of success the expedition attained. Intelligent, active, cheerful, faithful—in every emergency he was reliable. He it was, also, who, at the last, saved the enterprise from utter wreck, snatched Wallace alive from the very jaws of death, and brought back the body of Hubbard to his friends. His personality is worthy of being held up for admiration and imitation. He could bear without resentment the disregard of plans which his superior woodcraft favored, and bend himself with all his energies to pluck success from mistakes. It was thus, against his judgment, in several instances, that the course adopted by Hubbard was chosen, but when that decision was made, none more heartily than he strove to carry out the plans of his chief. And when at last they faced starvation, and the question of turning back was put, his reply was: "Oh, I'd like to turn back, and I think it safest, but I'm goin' to stick to you fellers and I'm goin' where you go." That was the keynote of his life during those awful experiences. The rigors of an Arctic winter were by this time rendering the retreat almost hopeless, but this abated no whit of his ever watchful care. Hubbard fell by the way; Wallace could not maintain the pace at which alone help could be reached; George pressed forward. His clothing was reduced to a few rags, and his feet began to give out. But it was still the safety of his companions that concerned him. "If they freeze I can't walk, an then there'd be no hope for them fellers up there." A little later, half dazed, he pulled himself together with the cry, "Them fellers up there in the snow have got to be saved. I said to Hubbard, 'With God's help I'll save you, and I'm going to if my legs hold out and there's anybody at Grand Lake.'" These are but illustrations of the heroic devotion by which he urged his failing powers, until, reduced to the last extremity of starvation and madness, he staggered into a cabin on the shore of the lake, and prayed its inmates to send relief to his friends.

Do we know of anything more heroic than the picture of that humble woodsman, himself gripped by death, but ignoring his own personal needs in a sublimely sacrificial devotion to his comrades? It was more than grand, it was Christ-like, and Christ inspired. The spirit of the cross was there, for Elson was a Christian trophy won by some unknown missionary at a faraway post. And the voice which comes to us out of those wilds is the same to which we shall listen as we gather on Sunday at the sacramental table. "I have given you an example that ye also should do as I have done to you." Herein is love that a man lay down his life for his friends." So a sacred writer gathers up the spirit of the Christ mission! "Sacrifice and offering thou wouldest not but a body didst thou prepare for me." But why a body? Because it was through this alone that he, the Son, could manifest his perfect obedience to the Father's decree. And again it was through that sacrificial body that his service of the Father found expression in the service of humanity.

Now, argues an apostle, "We are the body of Christ." So he still walks the earth; through such agencies does he carry out his redeeming work, and in the light of such kindly ministrations illustrate his own personality and the fatherhood of God. Our office is one with that of the Master. That is the genuine missionary spirit. Through such devotion alone are the waste places of the earth to be reclaimed. We are to be among men as those that serve, and service for us means just such homely

duties of practical righteousness as made up the life of the Master, just such a taking up and heartily doing the work which lies next to us, as has characterized all the heroes of the cross, and as places the name of George Elson among the successors of Israel's first heroic three.

THE FAR REACH OF UNITED PRAYER.

W. A. Tenney.

It was my second missionary year at Astoria, Ore., then one of the most isolated spots on the continent. Far from any other Christian society and far removed from New York, the center of that remarkable consensus of united prayer,—no religious counselor or helper within a hundred miles. As our mails from New York were more than two months on the way, we were ignorant of what was transpiring there.

Suddenly there came over me such a sense of utter helplessness, and such a desire for divine wisdom and grace as seldom comes to any human heart. I had been at work for a year without visible result—not a soul won to Christ. The Philistine host was too strong for the stripling without God's power and presence.

Then there came an inspired direction: "If any man lack wisdom, let him ask of God." With all the sincerity and earnestness of my soul, I opened my heart to God and asked him to show what and how to preach. As I rose from my knees, instantly there flashed into my mind a line of thought on the way of salvation. I took up my pen and as fast as I could write there came: "The sinner in the bondage of iniquity"; "serious thoughts"; "a sense of helplessness"; "'What must I do to be saved?" conversion"; "a new heart"; "the evidence of divine acceptance"; and so on, until my list was sufficient for two months work. I set about preparing one sermon a week as outlined, with all the care I was capable of. On the delivery of about the third, I observed the closest attention of the most hopeless person in the whole community. When I came in order to the question, "What must I do to be saved," God furnished the audience. There came the cranky old woman whom everybody seemed to detest, very deeply moved, listening as at the bar of life and death. There sat the lighthouse keeper, from Cape Disappointment, who had come ten miles in an open boat across the boisterous sea, because the Holy Spirit had so awakened him to a sense of his lost condition, as he stood his lonely watch in the tower at night, that he could not rest without spiritual enlightenment. He felt compelled to seek religion at the house of God.

There sat also the captain of a bark as an anxious inquirer. On his voyage from San Francisco he had been awakened as never before to a sense of his lost condition and his need of a new life. When his vessel that morning was abreast of the town, he dropped anchor. His voyage had been prosperous; no accident, no storm, no sickness, but a painful unrest of soul. He went ashore to talk with the minister.

How did all this, and more, come about? There was no human agency in the awakening of the captain at sea, nor in case of the light keeper; and it was not the preaching that set the cranky old woman to thinking. It was the silent and almost irresistible power of God's Spirit. All three came into the clear light of Christ. Captain Wilson was soon called to sail on his voyage, full of the joy of salvation. John Boyd was a stable and exemplary Christian till death took him. On a visit to the cape years later, I read on his tombstone: "An honest man is the noblest work of God." A sentiment expressing the confidence of all pilots and mariners who knew him.

Miss Elliott, with whom I was long acquainted, recently passed away, nearly a hundred years of age. Her change was so remarkable and her after life so consistent and amiable that it did more to convince Astoria's skeptics of the power of Christianity than all human agencies combined. I have been inclined to trace this first awakening at Astoria to the Fulton Street noonday prayer-meeting. The quickening of the minister, the divine gift of the line of topics, and the bringing together of the most unlikely persons the day when the sermon was preached to meet the special needs of such inquirers, was not the result of any human forethought.

TEMPERANCE IN FRANCE.

It has been recently estimated that the average amount of wine drunk per head throughout France was 131 litres, or nearly 116 quarts, while the consumption of spirits was between 7 or 8 litres. This seems an enormous quantity when it is remembered that probably nearly one-half of the number of inhabitants are children or those who do not drink strong drink, if such a thing were possible in France. But this does not include the whole amount which is used, for the government has no means of controlling the amount of spirits distilled by those who have the right to distill privately. Nominally the "les bouilleurs de cru," as they are called, can distill 30 litres a year, but it is a well known fact that much more is distilled. In the above figures beer nor cider are included, hence if the amount of spirits privately distilled and the beer and cider used, were added to the figures above it would be found that more than 150 litres of wine, beer, cider and spirits are consumed annually by every man, woman or child, and deducting the number of persons that do not drink at all, cover more than 300 litres for every one that drinks. If a person goes to any hotel in Paris, wine is included in the bill of fare. Every one is expected to drink, and for a person to demand simply cold water would be the height of impropriety in the gay and fashionable capital of France. And the drink habit is not confined to the city people, but the farmer is wont to take his bottle of wine to the field, and this with some bread seems to satisfy his wants In some locations it has been estimated that the amount spent for liquors is nearly one-half the amount earned by the people. One-eighth of the population are interested directly or indirectly in the production and sale of alcohol under different forms. It is said that there are 533,272 keepers of hotels, restaurants and drinking places, 300,000 grocers and others selling drink in bottles; 90,000 producers and sellers of it in wholesale; 1,500,000 grow grapes, and another 1,000,000 produce apples for cider, while some 750,000 have the right of distilling for their own use 30 litres of alcohol, which amount is largely exceeded, as stated above. The 10,443,000 electors of France drink on an average five glasses of spirits apiece. In Paris itself the amount of spirits is only about four and a half litres, but the consumption of wine is about 185 litres per head. Men and women drink wine like water, a litre at a meal is not considered an enormous quantity. Wherever the quantity of spirits is large, the

quantity of wine used is smaller, and vice versa.

Said a Methodist divine to me in Paris, "China is not the great problem to be solved, but Paris and other of our large, gay and fashionable cities, where King Alcohol rules in might." True, when one visits the magnificent boulevards, the brilliant and artistic galleries, he is not impressed with the curse of the drink habit in France, but there are other ways of indicting this monstrous demon. During one week in the first part of August 763 children were born alive in Paris, of which number 553 were legitimate and 210 illegitimate, while during the same time only 502 marriages were celebrated. This gay, free and wine-bibbing city has its effect upon the home, and the licentiousness prevalent here is largely due to intoxicants. Drink seems to be the ambition of the people, and women are not much behind their brother man. One cannot look with indifference upon the inroads that that this habit makes, by impoverishing the people and lowering the standard of the family, and the first great revival that is needed is that of temperance, for which all Christians should pray. C. R. Hager.

SELF-SURRENDER THE SECRET OF CHRISTIAN CONQUEST.

William J. Dawson.

[The sermon given by the Rev. Dr. William J. Dawson at the American Board meeting in Seattle, Sunday evening, September 17, 1905. Text, II Corinthians, 8: 5. "They first gave their own selves to the Lord."]

"If you study the five verses which compose the opening passage of this chapter you will be rewarded by a singularly clear and noble picture of the sacrifice and heroism by which Christianity won its early triumphs. Mark the phrases in which the great apostle describes the temper, conduct and circumstances of these Macedonian Christians. They had undergone a great trial of affliction; the hand of persecution had smitten them, and then, as now, the snows of Macedonia were red with the blood of the slain. They were in deep poverty—'their poverty down to the depth of it' is the striking phrase of the apostle; as though beneath ordinary poverty their opened yet grimmer abysses of hunger and destitution which they had sounded. Manifestedly this was a people that needed help and consolation; poor, destitute folks, sitting amid the ruins of their happiness, from whom to have asked help would appear insulting and almost criminal. But our poor human 'manifestlys' lose their logic when we touch the strange things of the kingdom of God. Paul finds them not depressed but joyous—he speaks of the abundance of their joy. Poor as they are, they do not seek to plead exemption from benevolence; they entreat him to accept their gift for the cause of Christ. They were willing of themselves to give. Ah, how rarely can we say that of the rich, the Christian rich? For is it not only by entreaty and argument and imploring appeal, and a kind of holy extortion, that we can create the semblance of generosity in Christian congregations? And what was the source of this noble temper in these poor Macedonians? The whole secret lay in their complete surrender to Christ, which involves all other gifts.

The Missionary Problem.

"Let us for a moment endeavor to state the missionary problem of today as it presents itself to my mind.

"It is no longer the problem of a hostile and persecuting world arraigned against the cross; with very few exceptions the teachers of any faith today may go where they will among the nations and be secure of tolerant and respectful hearing.

"It is no longer the problem of the closed door; civilization has blazed so many broad tracks across the globe that all roads lie open to the missionary.

"It is no longer the problem of inefficient means of conquest; in all that constitutes equipment and efficiency the church never commanded such resources as she commands today. The real problem today is the condition of thought and faith among Christians. The indispensible conditions of conquest are enthusiasm, self-surrender and a kind of sublime fanaticism—and these conditions we lack. We lack them because our love to Christ is no longer a passion, but a sentiment. When Garibaldi drew up his ragged and defeated troops under the walls of Rome in 1849 he said: "Soldiers, I have nothing to offer you but hunger and thirst, hardship and death, but I call on all who love their country to join with me," and they joined him in their hundreds. He appealed to their love—at no other tribunal could such an appeal have succeeded. And the one appeal of Christ to his church is still, 'Lovest thou me,' and if we have to mourn today the decadence of heroism in the temper of the churches, is it not because our passion for Christ is diminished? 'First they gave their own selves,' there then is our problem today, that the modern church has much sentiment for Christ, but little passion; it adores, but does not submit; it even gives, but the greatest gift of all—its own self—it withholds. And therefore I say that it is not in far lands, beneath the shadow of heathen temples, that you will find the real crux of the missionary problem today; the true problem lies in the pew among unsurrendered Christians, who so far from giving themselves to the Lord, have given but a segment of their thought, a fraction of their interest, and scarcely anything that merits the great name of love.

The Church Indicted.

"Now do we admit this indictment? Remember I am not speaking of individuals or individual churches—if I were I could readily point to instances in which love for Christ burns with as bright a flame as ever shone above the Roman arena and the catacombs. I speak rather of the plain average of Christians and churches of every land, and this is what I find. I find that the average Christian takes very little interest in missions, and the average church regards the work of such missions as burdens imposed by convention, which it cannot well refuse, but certainly does not welcome. I find further that in the average church the tendency is to parochialism, not imperialism, by which I mean that Christianity is treated as the private asset of the individual, and not as a world-force, meant to subdue all nations. I find yet further that in recent years there has been a kind of veiled hostility to missions, even among Christians, and the hostility has been manifested in narrow and unjust criticism of missionary methods, and sometimes in false accusations against missionaries.

"The meaning of these tendencies is clear, they mark the materialism of the church and the decay of idealism. And therefore the greatest of all questions today is whether we can rekindle the old strenuous fire of propaganda; for Christianity is propaganda or

it is nothing. How shall this revival come? The one inclusive answer I give is by the revival of faith in the indispensable truth of Christianity; and from this renewed faith will come the devotion which makes the propagandist.

"Let me put the case as it appears to my own mind. Here are certain truths about God and man and human destiny which are contained for us in the teaching and character of Christ. In the teaching, but also in the character of Christ, observe: for Christ not only preached the Sermon on the Mount, but was the Sermon on the Mount, showing us in his own example what man may become through spiritual intimacy with God. Ages have passed since the shadow of Calvary fell on that noble life, but no nobler example of life has ever yet been given to the human race. Centuries of destructive criticism have attacked that life, but its Divine symetry remains uninjured. And the more closely we examine it the more clearly do we see that that life was the product of certain moral and spiritual ideas which Christ has bequeathed to us. What Christ was man has become. We see the divine outlines of that life represented in the tenderness of John, and the sacrifice of Paul; in the spirituality of men so far apart in temperament and circumstance as Augustine and Luther, Bunyan and Livingstone, Francis Xaxier and Robert Moffat; we see vital contact with that life producing the noblest types of heroism alike in the corruption of ancient Corinth, the decay of Rome and the barbarous savagery of darkest Africa and cannibal Fiji.

The Only Hope of Humanity.

"No criticism of human life can ignore Jesus Christ. His teachings and example stand for the highest and the sole hope of humanity, and a cool and unbiased observer, such as Darwin, has witnessed that in Terra del Fuego the touch of the missionary has been 'like the enchanter's wand,' and a clear minded soldier and statesman, such as Sir Bartle Frere, has declared that the 'moral, social and political changes wrought by the teachings of Christ among two hundred millions of India are more extraordinary than any witnessed by our fathers in modern Europe.' Do we recognize them as indispensable to the human race? Have we the faith which make the truth as it is in Jesus the supreme thing we value in this life, for whose diffusion we would endure any sacrifice, and in whose defense we should be proud to die?

Faith a Vital Factor.

"'The belief in truth is the most sacred privilege of man,' said Huxley, and long before Huxley, Goethe wrote, 'The epochs in which belief, in any form, prevails, are the marked epochs in human history, full of heart-stirring memories, and of substantial gains for all after times.' No one can doubt the truth of these words. The history of every great cause is the the history of a faith—faith in a truth, a principle, a person. Give to a Wilberforce belief in emancipation, or to a Mazzini faith in freedom, and instantly their lives rise into epic grandeur. Negation paralyzes heroism; faith liberates and equips it. Agnosticism may suit the temper of the philosopher, but the most fatal charge against it is that for ordinary men it is the death of endeavor. And so it happens that the humblest man possessed by a vital faith is a much more potent factor in society than the most brilliant man, who believes in nothing; and, as we ourselves have seen, even a fanaticism which appeals to ignorance and credulity can achieve triumphs which are impossible to a divine truth held without conviction, and uttered without enthusiasm.

"Is this true? If it is, then let me put this plain question to Christians and Christian churches: Do we really believe in our own Christ, and our own creed? Do we believe ourselves the custodians of indispensable truths? The early missionaries had this faith. 'What things were gain to me, I have counted loss for Christ,' said Paul—'yea, and I count all things but loss for the knowledge of Jesus Christ.' The early missionary hymns sung by our fathers vibrate with this same passion of truth which begot them:

> "Can we whose souls are lighted
> With wisdom from on high,
> Can we, to men benighted,
> The lamp of life deny?

"The missionaries of today all speak the same note of confident conviction. I read the other day the last letter of a young missionary—he wrote it in August; in January he was dead: 'Whatsoever happens,' he wrote, 'be assured of this, no mistake has been made. I have found my work, and whether I have much or little to do here below, in any case all is well.' Is it the missionary alone who should feel this? Is it not our privilege, too—the privilege of everyone who names the name of Christ—to realize that Christ has confided his honor to us, that he has made us the custodians of his propaganda for the universal redemption of the race? Oh, it is the renascence of faith we need—the rekindling of conviction—the profound belief in truth, which becomes a passion stronger than all other passions in our life; and were every individual Christian for one single year thus to believe the truth of his own creed, the last crusade of the cross would begin, indeed, and from every land the note of triumph would resound, 'Even the devils are subject to us through thy name.'

A New Devotion Needed.

"From rekindled faith there will come a new devotion—the devotion that gives itself to the Lord.

"Devotion—it is a great word—dare we use it? It is a word uttered by the bruised lips of persecuted apostles and written on the pierced hearts of triumphant martyrs. Let me once more put the case plainly, though I myself stand condemned before my own analysis—devotion means that there is nothing in my life that I would not give up for Christ, nothing in myself or my circumstances that I value so much as the word of Jesus, commanding my obedience. Dare we say that—we for whom religion is too often a gratification, but rarely a sacrifice? Oh, no doubt we have some spiritual vision, but our spiritual vision is not the dominant force of our life; we have some love for Christ, but it is not the Master love; we are interested in religion, but our religion is very far from being the supreme thought of our life, or the chief thing about us. But it was the supreme thing with Paul. Listen to his words as he introduces himself to the Corinthians: "For I determined not to know anything among you, save Christ and him crucified.' Christ and his cross filled the entire horizon of life for Paul. It has been pointed out by many writers that there is something deeply mysterious in the cross as a universal symbol. It shapes itself among the stars in the midnight heaven; it is found in the passion flower; it is graven on the monuments of antiquity; it is scratched

on the charm of the savage; it is etched on the wing of the moth; everywhere the eye meets the cross, as though nature herself said, "I also know the crucified." Even so Paul saw Christ and his cross everywhere, and he determined to know nothing but the cross. No wonder he made men believe in the cross, for the spectacle of devotion always begets devotion. And nothing else will or can. Let the church discover the spirit of devotion and the world will believe. The surrendered church means the surrendered world. Men who have given themselves to Christ find the world given to them. Give, and it shall be given you; yield all to church, to Christ and the hour draws nigh when the final capitulation of the powers of darkness shall be published and every knee shall bow and every tongue shall confess that Christ is Lord to the glory of the Father.

The Power that Makes for Conquest.

Does this seem to you a mere extravagance of rhetoric? It would have seemed so to me once; but I have come to see that only as Christ is all in all to me do I touch the source of power which makes for conquest. Distraction of aim is the enemy of power—the division of one's self between Christ and the world; and therefore Christ made the synonym of devotion to him unworldliness. Not other unworldliness, observe—the vacant gaze fixed on visionary worlds—but the entire freedom from that debasing love of the world which makes a life devoted to high ideals impossible. For here lies one of the deepest truths of life, that those who conquer the world are always unworldly; they whose devotion to the highest is completest, are they to whom the world submits.

"Take, for example, those periods when Christianity made the most rapid and startling progress. Suppose we turn back the leaves in the Book of Time till we come to those three wonderful centuries when the power of the cross first made itself felt in the general life of Europe. You may discriminate many characteristic things in this period, but the most characteristic is that the early Christians were quite unworldly, and therefore lived their lives upon an entirely new principle. Wealth they despised; honor from men they never sought; the praise of men they feared rather than desired. The splendid pageant of pagan life presented no lure to their eyes; they moved in the nobler pageant of those who had come up out of great tribulation, and washed their robes, and made them white in the blood of the Lamb. Hoping nothing from the world, they feared nothing and for them the sting of death was already drawn. They parted from wife and child with natural sorrow, but also with calm exultation knowing that they would meet again in the land where all tears are wiped away from all faces.

"The chief among them wandered through the world happy outcasts, joyous exiles, assured that their place was certain in an imperishable confederacy that should survive all earthly empire and endure when the earth itself had vanished as a cloud. And what happened? First they were treated with scorn, then with wonder, lastly with attention and reverence. The whisper of a new life, first heard in the poorest quarters of great cities, began presently to penetrate the palace, the temple and the forum; it was heard in Caesar's household also; and everywhere men began to ask what was the source of this tranquility, and to covet the knowledge of a religion that could enable its followers to live like this. What was the source and secret? It was devotion to Christ, expressed in freedom from the illusion of the world—and this was the victory that overcame the world ,even their faith.

"Take again, the great movements which from time to time have passed over Christendom, such an awakening, for example, as marked the rise of the Franciscan order. At the close of the twelfth century the life of Europe had sunk into infamous corruption. The church, instead of conquering the world, had been conquered by it, and as the inevitable result had lost all real power over the souls of men. Then arose Francis of Assisi, a man not learned, not brilliant, not even a priest bred in sacred knowledge, but a man of indomitable sincerity and devotion whose one aim is to live as Jesus Christ lived. The effect of this single man on history is incalcuable. His life once more made the Cross of Christ creditable. Men looked into his eyes and saw there the shining of a soul sanctified by truth; they were melted and softened and once more forsook all to follow Christ, and from this rebirth of devotion there came the renaissance of the propagandist passion which had its servants and found its victories in every land.

True in Modern Times.

"The same lesson meets us in histories which lie nearer our own times. The devotion to Christ, which frees men from the snare of the world, is as conspicuous in Wesley as in Francis; and it is even still more conspicuous in Whitefield, who had no intellectual life or sordid aim outside his one commanding passion to preach Christ to the chief of sinners. It is the same characteristic that distinguishes Livingstone and Moffat, David Hill and Bishop Hannington and all the great leaders of modern missions. Through the ages we see one continuous army marching—the propagandists of the Cross, for whom to live is Christ, to die is gain. You hear news of them in Corinth, in Ephesus, in Rome; Greeks coming from Athens have heard Paul preach on Mars Hill; merchants from India have heard Thomas preach beside the Ganges; just as in later days the nameless missionary has been seen within the Arctic Circle, with the Esquimaux gathered at his knees, and the Salvation Army hymn has broken the immemorial slumber of crumbling temples in the East. But wherever you meet such men, the testimony about them is the same—they are men who conquer the world by being detached from it. The fever, the turmoil, the passion of life, eddies around them, but they are calm. The calamities of life overtake them, but they meet them with a smile. Fear and vanity and carnal hope are alike dead in them. They are men who have but one work and one purpose in life—to serve him whom they love—and the one comprehensive and sublime biography of each is: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Courage from Faith and Devotion.

"And from the faith and devotion of such men has sprung one other fruit—the courage which is incapable of defeat. They have been men of onward-looking gaze,—men who never doubted clouds would break. A recent biographer of that great artist, George F. Watts, has explained the dignity of his

art thus: He cultivated the habit of mind that surveys the future. He paints on the assumption that his work will outlast the cross of the Eternal City; he paints like one upon a tower, looking down the appalling perspective of the centuries, towards fantastic temples and inconceivable republics.' Even so these men lived; they climbed the tower, from which the dawn of God is seen; they caught the vision of Christ's inconceivable republic of truth and righteousness; and to the watchman's cry, 'What of the night?' they heard the sublime response: 'At eventide it shall be light.' And so it was easy to give themselves, for they knew that they would find themselves one day in that coming kingdom of the conquering Christ. Faith in faith, devotion to Christ triumphing over the seduction of the world, and lastly, the courage which draws its strength from the vision of the end—that is the brief description of these who in every age have found Christ's ideals real and have brought his kingdom nearer."

What These Things Mean.

"And now let me press home upon your conscience and mine what these things really mean to us:

"First of all, they mean that these are the common ideals of every Christian life. If it be true that Christianity is propaganda or nothing, then it is also true that the individual Christian is a propagandist or nothing. Our Christianity is either the greatest thing about us, or it is a worthless asset in our lives. I have spoken of the decay of ideals; but is there any one subject in which the decay of idealism is so manifest and so disastrous as in our modern conception of what constitutes a church, and church membership? 'First they gave themselves to the Lord'—there is the ancient ideal; and here, according to Gibbon, is the practical expression of that ideal: 'It became the most sacred duty of a new convert to diffuse among his friends and relations the inestimable blessing he had received.' But we, alas, demand little more of the convert than his own good behavior. We aim to make the practice of religion pleasant and easy, rather than strenuous and difficult. And it is because the Church asks little of men that it gets little; whereas the truth revealed in every great period of religious revival is that the harder you make conditions of Christian service, the greater will be the triumphs of the Church. It seems to me that the hour is near when the world itself will demand a re-constitution of our church ideals; for the world often sees the true ideals of Christ with a clearer eye than ours. We shall have to disfranchise the mere proprietary church which exists for no other purpose than the gratification of its own social and intellectual tastes. We shall have to make it clear that a church supported by the casual unmissed gifts of men and women who spend more in a single month on luxury than they spend in a year on charity, is not the church of the Crucified Shepherd, who gave his own life for the sheep. We shall have to insist that the one condition of membership in Christ's church is perpetual sacrifice and service. It may be that in making these demands we shall destroy the existing church; but upon the ruins will rise a new church that will subdue the world. For the reward of our boldness will be thus: that we shall get a real church, a church that has the authority of sincerity, and a church that shall endure, for Christ will once more dwell among his people and give them power for conquest.

The Ideal of the Church.

"The ideal of the church must be re-constructed, and in that re-construction a great purification of policy and aim will be involved. I would beg those who are sincerely grieved over the decline of enthusiasm for missions to ask, whether that decline is not largely due to a lowering of the missionary motive in which we have all connived? In putting our cause before the tribunals of commerce, have we not paraded the axiom that commerce follows the cross? Have we not often sought to justify missions by an appeal to the business instincts of men instead of by an appeal to their spiritual enthusiasm? When, a few years ago, in England, Cecil Rhodes boasted that the British flag was a great commercial asset, men of noble mind and genuine patriotism were justly resentful of a speech manifestly tainted by the coarse temper of organized greed; but how much more should one resent the plea that the cross of Christ is a valuable asset of commerce? This is a fatal lowering of the missionary motive. It may be very true that in the present condition of the world commerce follows the cross, but we have no right to think of it. The promoter of commerce brings no throb to my heart; but that all mankind should adore him whom I adore, that is a hope which makes my heart throb indeed. Our business is to build up, not commerce, not empire, not even civilization, but the spiritual kingdom of Jesus Christ. And in the degree that we keep the motive high, and refuse any partnership, explicit or implicit, with those who serve God for gain, will the best men of the world rally to us and to our work.

The Financial Problem.

"But men say, this is very well, but how can we escape the financial problem involved in modern missions? Oh, do we not see that where there is genuine enthusiasm for Christ there is no financial problem—that where men gave themselves, all other gifts are included? In the older forms of the English marriage service it was customary for the bridegroom at the altar to say to the bride, 'With all my worldly good I thee endow;' ah, but the vow of love came first. It was easy for the man who had already given his pasison and his loyalty to give his wealth—but not otherwise. And it is so with us—let men give themselves, and they will give their gold. How can we feel Christ's claim if we have never felt his love? Why is it that men do not give to Christ? It is because they are not given to him. It is only at the marriage altar that it becomes easy to give all; and only when men have plighted their troth to Christ in pure passion and enduring loyalty will they surrender their wealth to him. First of all give yourself, then all other gifts are light.

"We are all praying today for a great revival, but assuredly no cause has so much to gain from a great revival as the missionary cause. Missionary fervor has always followed in the wake of revivals. The rise of the Jesuits, the birth of the Franciscan order, the work of Wesley, the success of the Salvation Army, each is followed in turn by the organization of immense enterprises for the conversion of the heathen. And it is with that lesson in my mind that I say that the true crux of the missionary problem today is the condition of life and thought in our churches. It is in the inquiry rooms of Boston, and Chicago, and

San Francisco, that India and China will be won for Christ. The greatest of all missionaries to the heathen may prove to be the evangelist who never leaves his native land. A converted America means nothing less than a converted world. O Lord, give me America for Christ, and behold the heathen shall be his heritage, and the uttermost parts of the earth his possession.

The Surrendered Life.

"My brethren, this surrendered life is being lived by some—perhaps by many more than we know—and we have not to go to the days of Paul to discover what it means for men to give themselves to Christ. Over many a lonely mission house in the distant outposts of the world, and over a multitude of holy graves, is written the sublime sentence, 'They gave themselves to the Lord!'

"Here is a single paragraph I take from a recent missionary magazine: 'Mr. and Mrs. Heyde, of the Moravian mission, have just returned home for their first furlough, after fifty years of continuous service in the field. A son, whom they sent home as a boy, and have never seen since, is now 40 years of age.' So the announcement is made without comment, with no note of surprise or admiration—it is simply one of the heroic commonplaces of missionary history. But who does not feel the nobleness of lives so lived? Who does not feel how poor is the trophy of the battlefield, and how contemptible the richest prize of commerce besides this record of divine faithfulness and patience? They gave themselves; they gave the utmost for the highest; surely the angels nearest the Eternal throne might well covet such praise. Oh that my voice might reach today the hearts of men who have no other hope than wealth; the hearts of youths in colleges and universities, who see nothing in life but the battlefield of proud ambitions; the hearts of women, who know all joys save the one supreme joy of sacrifice — that they might feel that that life alone is lived well that is lived for others.

"'Renounce joy for thy fellow's sake, that's joy beyond joy.'

"For the wealthy man there is no use for wealth so joyous as the surrender of wealth to Christ. For the most brilliant man or woman at school or university there is no career so satisfactory as a career of service. Life, with all its brief hopes, and briefer satisfactions, will soon close for all of us; but the life lost for Christ will be found again in life eternal, and they that turn many to righteousness shall shine as the stars forever and ever. And of all praise that men shall utter over our silent brows, there is but one tribute which follows us into unknown worlds :

"'He gave himself for the sake of others,
Himself to his neighbor lending;
He saw his Lord in his suffering brothers,
And not in the clouds descending.

"'Never rode to the world's redressing
A worthier paladin.
Shall he not hear the blessing,
'Good and faithful, enter in.'"

The most popular author in Russia is John Milton, whose "Paradise Lost" is read in every peasant's cottage.

GENERAL ASSOCIATION OF SOUTHERN CALIFORNIA.

BY W. N. BURR.

The sub-reporter was tired. He might have made himself believe that an attack of brain-fag was threatening him had he been quite sure that he possessed any brain for the fag to attack. "I'll give the editor a wide berth," he said to himself the morning he started for the meeting of the General Association; and in about three minutes after reaching the church he found himself face to face with the very man he had resolved to avoid. That editor has powers of persuasion. "Will you report this meeting for the paper?" he asked of the sub-reporter; and the sub-reporter said "Yes" to the editor, all the while saying to himself, "How can I do it? I came one whole session late, and I don't want to listen, any way, to all the fine talk that is going to be given here for two days yet. I am not up to it. I am too feeble-minded. I am too tired. I can never stand it. But I've given my promise now to write it all up as well as I can. What shall I do about it? This will I do: I will just write a chatty letter about the Association, and pick up such material for it as I can without trying to report everything. I am glad my promise includes the words 'as well as I can.' I can conscientiously ease up quite a little on those fine words."

Then the sub-reporter settled down in a comfortable pew, with a pillar—not a pillow—at his back, and set pencil to notebook.

It was the "nineteenth annual meeting of the General Congregational Association of Southern California," so we read on the programs; and it was held in Pasadena, Sept. 25-24, 1905, in the First Congregational Church of Pasadena, the new church that was built last year. Rev. R. R. Meredith is the pastor —that same Dr. Meredith of whom we Middle West Congregationalists used to read in our religious papers as the teacher of a great Bible class for Sunday-school teachers in Boston. How some of us did envy, in those days, the people who lived in Boston, and could go to hear Dr. Meredith's exposition of the Sunday-school lessons! And now Ohio and Boston have got all mixed up in California, and here is Dr. Meredith leading a choice flock of Pasadena Congregationalists and with his people entertaining the Southern California Association.

The reporter missed the first session of the Association, held Monday evening, and a portion of the Tuesday morning session; but he caught a few echoes from these meetings. On Monday evening, Dr. Meredith welcomed the Association to Pasadena, saying, in part: "We welcome you because you are Christ's men and women. We welcome you also because you are Congregationalists. I like the Presbyterians, Baptists, Methodists, but I like the Congregationalists better. If I did not, I could not be here. The autonomy of the local church is clearly defined in Congregationalism. The General Association has no jurisdiction over the local church, but we believe in the fellowship of the churches. We are an independent lot of people, but we can't get along without fellowship. We ought to manifest a little more of it for each other, perhaps, than we do. We welcome you heartily to Pasadena and to our church."

The retiring moderator, Rev. J. M. Schaefle, of Los Angeles, made a happy response, and then the annual sermon was delivered by Rev. Clarence T. Brown, of

San Diego. Text, Acts 25:22: "There stood by me this night an angel of this God whom I serve and whose I am." The sermon is reported as "an interpretation of Paul's declaration of faith given at a time when men about him had lost all faith through the stress and fury of adverse conditions."

After the sermon, Secretary Judson Smith, of the American Board, spoke on "A Crisis in Missions," which is caused, not by lack of success in the mission field, but by lack of money to carry forward the work in fields that are full of promise.

On Tuesday morning the following officers were chosen: Moderator, Rev. H. T. Staats, of Pasadena; assistant moderator, Judge C. E. Harwood, of Ontario; scribe, Rev. R. B. Larkin, of Ontario; assistant scribe, Rev. A. W. Palmer, of Redlands.

When the reporter arrived on Tuesday morning, President Gates, of Pomona College, was saying some things about the college. That man thinks he has got a good thing over there under the shadow of Old Baldy, and the rest of us think so, too. He likes to talk about "scholarship" and "character," and then point to his college and say "that's the kind of a grist we are grinding over there." Pomona College is holding the high place that it gained years ago, and grows riper and better with age.

Prof. Frank K. Sanders, former dean of the Yale School of Divinity and now secretary of the Sunday-school and Publishing Society, was one of the men from abroad that we welcomed to this meeting of our Association. His presence put more of the Sunday-school flavoring into the Association program than usual, much to the delight of some of us who note that some other denominations have an entire day in connection with their annual gatherings in which to consider Bible school work, and we have wished we might have one whole Sunday-school day, too. Prof. Sanders spoke Tuesday forenoon on "The Religious Element in Education," and on Wednesday evening on "The Sunday-school as an Evangelizing Force." He also met with the Sunday-school Committee, and dropped numerous suggestions and words of helpfulness. In one of his addresses he said: "The International System of Sunday-school Lessons is not perfect, but I think it is headed in that direction. We need to develop a system as clear-cut as the curriculum of our public schools." "We must use wisely and efficiently every resource in our power to raise the standard of our teachers." "The religious point of view must be inculcated with the very beginnings of culture and maintained throughout the intellectual life, if the consciousness of God and the sense of obligation are to become controlling factors in the developing consciousness."

An admirable paper on Sunday-school work, which is to be printed soon in The Pacific, was that on "The Duty of the Church toward Its Sunday-school," by Rev. A. W. Palmer of Redlands. It is a choice bit of practical Sunday-school literature, and should have a wide reading.

This meeting of the Association will probably go into history as the "Missionary Association," for the Seattle meeting of the American Board moved some of its forces this way, and missionaries, Board secretaries, and others made foreign work more of a reality to a great many people than ever it had appeared to them before. With Secretaries Judson Smith, J. L. Barton, and Harry Wade Hicks to talk of our foreign work as it looks to men who administer its affairs at the home end of the line; and with such live missionaries as Miss Emily Wheeler, Henry G. Bissell and William Zumbro to tell of their experiences out in the field, foreign missions will appeal to some people hereafter who had never grasped so much of a sense of the dignity and importance of the "Great Enterprise." Rev. William J. Tate of Higganum, Conn., gave "Impressions of the American Board Meeting." "We have all the truth the apostles had, and more," he said; "what we lack is their spirit of service. The American Board represents not only the truth, but service for the sake of truth." Miss Emily Wheeler, in her forceful way, plead that American Christians might learn to pray. "Learn how to pray, then we shall get all the money we need, and that is so much needed. Sometimes I long to get away from this money-wild America and back on missionary ground, that I may have help to grow more spiritual." Mr. Zumbro said: "In the Madura mission we have been compelled of late to cut off every new root that has shown promise of growth, because we had no money in sight with which to sustain it if we allowed it to grow. We are trying to transmute money into men, and we could do it if we had the money." Mr. Bissell, of the Marathi Mission, India, made the same appeal when he said: "You have only to give your cold dollars. We give our heart's warm blood. Cut not the work in two by withholding your money. I would rather you would cut me in two!" These earnest missionaries had a great many other things to tell of their work than its need of money, but this need is so great that it made itself prominent. At one session, after an impassioned address by one of the missionaries, Rev. William Horace Day, of the First Church, Los Angeles, led the Association in a "Confession Service." "Confession is good for the soul," he said, "and I want to do what I can for my soul's good. We pray often at our church for the one foreign and the one home missionary that our church is supporting, but we have not prayed as we should have done for the workers all over the field. Hereafter our prayer-life is going to be a richer thing because we shall pray for our missionaries all the world over; we shall make more of the obligation to gather information concerning the world-wide work. Jesus said: 'And I, if I be lifted up, will draw all men unto me'; and He will do the drawing if we will do our part, and be faithful with the lifting."

In the high tide of foreign missionary enthusiasm the interests of home missions were not pushed into the background. Somebody said: "There is some romance about the foreign work for us, but when it comes to a hand-to-hand grapple with hard work, straight and stern, the home missionary has it with the romance all left out." Superintendent Maile and the Home Missionary Committee of the Association were on hand with facts, figures, suggestions, and a fine home mission program that was intended to give direction to an effort for State self-support. Mr. Maile spoke on "Letting Go for a New Hold." He reviewed our home mission history and pictured something of the great achievement that has been wrought out through this agency; then said that the time seems to have come to let go somewhat of the old order, and gain a new grip through State self-support. Rev. Geo. E. Soper, of Pomona, chairman of the Home Missionary Committee, spoke on "State Self-support, and

What Is Involved," and forcefully declared that self-respect and self-support are closely allied. A boy in the home may be supported by his parents with perfect self-respect; but when the time comes when he can support himself, he must do it if he would keep his self-respect." A strong address on "How the Northern Association Came to State Self-support" was delivered by Superintendent James K. Harrison, of San Francisco and of all the rest of the territory covered by the Northern Association. Mr. Harrison's address ought to be printed in convenient form and scattered freely among all our churches on this coast. Here is one of the nuts he gave us to crack: "In giving to our missionary work, under the stimulus of self-support, we have gone ahead of all the other parts of the coast. Last year we gave $4,807 more than Southern California, Oregon, and Washington combined. Oregon gave 19 cents per resident member, Washington 24 cents, and Southern California 58 cents; while Northern California gave $1.12. Is not this largely because, with our sense of the great need, we have felt obliged to exert ourselves, and the obligation has discovered ability?" The crystalizing of this movement toward self-support in Southern California will be reported later.

Many good things yet remain that ought to be mentioned even in this "chatty letter," which is not intended to be an exhaustive report; but the mail must soon catch this manuscript if it is to get to San Francisco on time. I would like to report the entire speech of General Secretary Von Ogden Vogt, of the United Society of Christian Endeavor, who was here sounding Los Angeles to see if it is deep enough to carry the International Christian Endeavor Convention, 1907. Before Mr. Vogt made his speech, the initial steps had already been taken toward the formation of a State Congregational Christian Endeavor Association.

I would like to speak some pleasant words that I have in mind for Editor Ferrier's admirable paper on "The Influence and Distribution of Religious Literature," but that paper is to appear, by vote of the Association, in The Pacific, and Pacific readers can have the whole loaf. I would like to tell of some reports that were brought in concerning evangelism, and of papers read and addresses made concerning evangelistic work in our churches. Judge Merrill's address on "Does Evangelism Appeal to Our Business Men?" ought to be written out and printed in The Pacific. Judge Merrill knows how to answer that question negatively and then "tell why," and carry with him people who have hot blood in their veins and those who are cold-blooded, conservative thinkers, too. I should like to report at length the recognition that was given to "Our Smaller Churches" in the fine address by Rev. H. E. Banham, of Highland, on "Weakness in Organization"; Rev. S. G. Lamb, of Compton, on "Lack of Fellowship"; Rev. A. W. Thompson, of Panama, on "The Opportunities of the Smaller Church." And I should like to fill two or three pages of The Pacific with reports of the "Broadside of Methods," when Rev. A. A. Kidder, of Los Angeles, gave us out from his rich experience suggestions on "How to Reach and Hold the Boys"; and Rev. C. W. Williams, of Avalon, told us "How to Reach the Outsider"; and Rev. R. B. Larkin, assisted by Miss Harwood, of the Los Angeles Japanese Mission, and Rev. Dana W. Bartlett, of the Bethlehem Mission, told us "How to Reach the Foreigner"; and Rev. J. H. Mallows wound up with a fine little paper on "A Closer Fellowship of Our Churches." But it can not all be told in one issue of The Pacific.

I should like, too, to report every word of Dr. Meredith's closing address, when in his clear-cut, earnest way he spoke of God's call to his church to service. "If we do not do the work God calls us to do, it will not be done," said he. "Fruit is always found on the branches. 'I am the vine, ye are the branches,' said the Master. We must have his life in us, but we must be the fruit-producers.

I have not mentioned the fact that "Church-building Wikoff" was here, and, of course, made a good, strong address for the Church Building Society. I shall not attempt any report of that address; but it was that same Wikoff who said to me after the close of the Asssociation: "I believe that was the best Association meeting I ever attended."

SPARKS FROM THE ANVIL.

By Dr. John D. Parker.

Some people are advocates of socialism, and Pentecostal socialism is all right. When men are regenerater and get rid of their selfishness they can live in peace, and have all things in common, as they did in Pentecostal days. But men of the world who have a lump of selfishness as large as a hump on a camel's back cannot live together in peace and fellowship. Socialism was thoroughly tried at New Harmony, Indiana, where they had plenty of money and good leaders also. But the system did not work. The socialistic colony attempted by Robert Dale Owen at New Harmony, Indiana, failed. The failure was so dismal that it seemed to cast a wet blanket even on the Industrial School attempted afterward by William McClure in the same place, for it also failed. The whole scheme at New Harmony, Ind., came to nothing but dissentions, for it was not founded on right principles.

* * *

When Christ healed the daughter of Jairus, he commanded that they "should give her something to eat." In this Christ recognized the activities and processes of our present world. When the miracle was complete and the damsel was brought back to this world, and the functions were restored, she began again to take food. A Christian must live in this world, and be subject to the laws of life. Charles Dickens said a man should not be ashamed of his dinner. It is necessary to eat to live. A Christian must live in this world, but he need not be of this world. A man must learn the language of earth if he expects to enjoy the blessings of society, or do any business. It is a good thing to learn several languages, for each one has something good in it. Still a Christian can walk in many a flowery path before he climbs the golden stairway. Christ said the "Kingdom of Heaven is within you." A man who has the kingdom of heaven within him in this world will in fullness of time be in heaven. While a man lives on earth he must eat and drink, like the damsel that Christ healed, but he will when his life is over on earth be in a world where he will live on ambrosial food.

Two gentlemen were discussing the advantages of city and country life. One lived in the city and the other in the country. The gentleman who lived in the city said he loved the city so much because there were so many advantages. He loved paved streets and asphaltum sidewalks and water works, where all you had to do was to turn the faucet, and large panes of glass that did not obstruct the rays of light, and electric light that lighted itself and kept burning all night and never exploded like lamps, and telephones that were such a convenience, and livery stables, where one can so easily get a carriage without harnessing the horse and cleaning the buggy, and blocks of buildings where the numbers aid one to find his own house, and lots of churches, and so many friends near you whom you can call upon so easily. The other gentleman said he loved the country for good and substantial reasons. He could see the sun rise and set, morning and evening, when the heavens flush with purple and gold. When he retired to rest he could sleep, and not be awakened by the pandemonium in the street. In the night he could see the sparkling stars in the deep heavens, and see the magnificent constellations rise and set. He wanted to see the glorious constellations and the planets as they hurried on their swift courses around the sun. He loved to rise early in the morning and take a walk before the dew was off the grass. He said there was a grove near his house in the country, and there was a luxury that could not be described in going into the grove in the early dawn to hear the birds singing and see the squirrels run about over the trees. The grand old trees with their swaying branches filled his soul with a solemn awe, for they were truly patriarchs. He loved the wild flowers, and he delighted to find the rest flowers in the spring. He said no music was so sweet as the music of the birds and the bubbling brooks. Then he lived near the ocean, and he went down by the beach every Sabbath afternoon to hear the surf, and hear the ocean moan. He heard two good pulpit sermons every Sabbath, but the ocean sermon was the best sermon he heard. He said the wild strawberries are sweeter than the cultivated strawberry. He loved to watch the lightning bugs catch their little insects for supper in the early evening. He said there was a calm by day and a hush by night that ravished his soul. He did not care for the broils and smells of the saloon. A gentleman sitting near by turned and said: "Excuse, me, friends, for I have heard your conversation and wish to express my opinion. I built my home in the suburbs of a large city where I could have nearly all the advantages of country life, and by the trolley line all the advantages of the city without its disadvantages." These gentlemen then spoke to each other pleasantly, and parted as friends.

In some unaccountable way The Pacific of last week was made to say that Rev. Joseph Rowell of the Mariners' Church had the unusual pleasure of having two of his children in his congregation on a recent Sunday. The unusual feature of the experience was not that two of his children were present, but with them were ten grandchildren, two of whom it was his privilege to baptize. This does not look like race suicide. The tribe of Joseph is not likely to become soon extinct.

Church News.

California.

Alameda, First.—The Primary class of sixty-six little folks made an average of sixty-two in attendance for the month of September under the efficient management and teaching of Mrs. Hitchcock.

Oakland, Fourth.—Pastor Maar has announced five sermons on the Life of David for the morning services for the month of October. This church is finding its present accommodations too narrow for its expanding Sunday-school.

Redondo.—The church at Redondo under the leadership of its pastor, Rev. Geo. N. Musgrove, is making an effort to raise the necessary funds for the erection of a parsonage. Such success is attending their efforts as to give fair promise of a home for the pastor.

Manhattan Beach.—Rev. Geo. N. Musgrove, who ministers to this church in connection with that at Redondo, is stirring up the people here to build a house of worship. They are responding in such way as practically to insure a new church in the near future.

Lemon Grove, San Diego County.—The church at Lemon Grove has extended a call to the Rev. A. E. Bradstreet of Trinity church, Los Angeles, to become its pastor. The church at La Mesa and that at Spring Valley are yoked with the church at Lemon Grove under the same pastor.

Redwood City.—The Congregational Church at Redwood City held its annual fair last week for the benefit of the church treasury. A large attendance and liberal patronage was cheering to those who labored for its success. The Girls' Glee Club of the high school and a ladies' quartet aided greatly in the musical part of its program, which was greatly enjoyed.

Reno.—There has come to The Pacific office a neat calendar of the Reno church. On its first page is a cut of their substantial and commodious brick church. The last page has a statement of the Requirements for Membership; Things Allowed; A Few Characteristics, and Our Common Purpose. Among its announcements is that of a lecture by Dean F. K. Sanders of Yale University, to be followed by a reception to Mr. and Mrs. C. L. Mears.

Sonoma.—A delightful reception was tendered Rev. C. C. Cragin on the evening of Sept. 26th by the Ladies' Aid Society of the Sonoma church. An official welcome was extended by a member of the church and a welcome also by the pastor of the Methodist Church, who in a felicitous speech gave a historical review of the rise of Congregationalism in England (his native country) and told of its great services and its leaders there and in this country.

Barstow.—The Congregational church at Barstow had the pleasure of a visit from Rev. J. H. Cooper, pastor of Park Church, Los Angeles, on September 21st, in exchange with their own pastor, Rev. C. S. Billings. The place is made up most largely of railroad employes with their families, together with a number of miners in the vicinity—about 400 people in all, who are dependent upon this church and its pastor for the ministrations of the Gospel, and is spoken of by Mr. Cooper as "a light in a dark place."

San Jacinto.—Rally Day was suitably observed by the Congregational Sunday-school with recitations, songs and short addresses by officers and members. The collection of $4.76 was given to the C. H. M. S. The C. E. Society held a good book social last week. Each one was asked to represent the title of a book and several reviewed the same as a part of the program. Literary conundrums formed some part of the evening's entertainment. Proceeds amounted to $9. We trust more and better books will hereafter be read.

San Juan.—The church at San Juan has just held its Twenty-fifth annual meeting. The reports showed the church finances to be on a sound basis, a goodly number of supporters, a debt of large standing paid, all bills paid and a small balance in the treasury. An important change has been made in the Sunday-school by the introduction of the "Life of Christ" series of lessons, and three and a half dozen Bibles of the American revised version have been arranged for. A Christian Endeavor Society has been organized in a neighboring school house. The pastor, Rev. G. A. Charnock, has announced a series of sermons on the "Bible from a Modern View Point." Five new members have been received into this church recently and four others are to come in soon.

Berkeley, First.—The pastor and people of the First Church, Berkeley, believe in the "Family at Church," and hold to the good old way of the children not only attending church, but sitting in the family pew with their parents, a custom that in all too many churches has well nigh passed away. At the initial service in the reconstructed auditorium the members of the congregation were asked to indicate to the trustees their choice of seats and the number of sittings desired. From the data thus gathered assigments have been made with what seems to be general satisfaction. The pews are not rented, but worshipers are asked to give systematically, generously and cheerfully. The pastor interests himself in the children and encourages them to come, by preaching to them a short sermon, asking the adult portion of the congregation to accept it for the children's sake and asking the children to glean as they may be able from the sermon to the older people. It is a good thing for both young and old, and it is gratifying to see a goodly number of children at church with their parents in the family pew.

FIRST CONGREGATIONAL CHURCH OF PALO ALTO.

The Palo Alto Church was dedicated on Tuesday evening, Sept 19th, in connection with the 49th annual meeting of the General Association of Congregational churches of Northern California. The building, lot and furnishings cost about $15,000—the building alone about $10,600.

The exterior is shingle and river stone, laid like a dry wall. The interior is mainly Oregon pine, with much "slash grain," stained to resemble medium antique oak. There is a little oak in some ornamental and stair work. The pulpit, the rail and pews are red oak. The pews provide sittings for three hundred and twenty. The galleries will seat fifty more and the chancel fifty and a goodly number of chairs can be added without overcrowding. The Sunday-school rooms can be added and very effectively seat two or three hundred more within sight and hearing of the speaker. The building has excellent acoustic properties and is equipped with all modern improvements. Electric light and gas furnace heat with a fan blower for ventilation.

Rev. William Herman Hopkins, the preacher for the Association, delivered the dedicatory sermon and Rev. C. R. Brown offered the dedicatory prayer. Other participants were Professor A. B. Show of Stanford, Rev. Francis W. Reid, the designer of the building, Rev. Burton M. Palmer, a former Stanford student, Rev. D. Charles Gardner, chaplain of the Memorial Church at Stanford University, and a letter was read from Rev. R. M. Webster, a very much beloved char-

ter member of the church, now at El Monte, in Los Angeles county.

Members of the General Association expressed themselves as well pleased with the church building and many wondered that it could have been erected at so low a cost. The bid was nearly two thousand dollars lower than the other bids offered, yet the contractor did the work better than the contract called for. All in all the Palo Alto new church is a very complete building and reflects great credit upon its designer.

AN EVENING IN ALAMEDA.

The Congregational ministers of San Francisco and vicinity were very pleasantly entertained by the Alameda church last Monday evening. The usual Monday morning meeting was omitted and a large number of the ministers with their wives accepted an invitation from the Rev. L. P. Hitchcock, pastor of the Alameda church, to meet there and view the handsome new edifice. With the aid of stereopticon pictures Mr. Hitchcock told, in an interesting manner, the story of the church along with experiences leading up to it. The building in all its appointments and beauty was a revelation to all who had not had the opportunity previously of inspecting it. Everything about it is graceful and harmonious; and it is an inspiration at once to devotion. After the story of the church had been told and all had seen and admired its remarkable adaptability for the work for which it is intended, and its beauty as well, the ladies of the church served refreshments; and so passed and ended an evening of delightful fellowship.

OREGON LETTER.

BY GEORGE H. HIMES.

The First Church of this city during the past three weeks has had the privilege of welcoming the wives of two of the former pastors, Mrs. T. E. Clapp, now of Syracuse, New York, and Mrs. Arthur W. Ackerman, now of East Torrington, Connecticut. It has

been a great pleasure to meet these estimable women, as they filled a large place in the hearts of the people when their husbands were serving as pastors.

Rev. Dr. House recently received a call from the First Church of Lowell, Mass., which he at once declined. The following are his Sunday morning sermon topics for October: October 8, "The Peril of Knowing Evil;" October 15, "A Voice in the Shadow;" October 22, "An Ancient Giant;" October 29, "The Peril of Beauty." The Sunday evening are: "A Great Painting;" "Your Move;" "Let Her Drive;" "Across Lots."

Dr. W. J. Dawson of London, England, arrived yesterday, and preached at the First Presbyterian Church this morning, and will preach there again this evening, the First Congregational joining in a union service. Daily until and including Wednesday Dr. Dawson will preach in the First Congregational Church at 3:30 P. M. and at the First Baptist Church at 7:30 P. M. Many are in expectancy in the belief that a deeply spiritual work will be inaugurated.

Portland, Oct. 1, 1905.

GENERAL ASSOCIATION OF OREGON.

The General Association of Congregational Churches and Ministers of Oregon will hold its Fifty-seventh Annual meeting at Forest Grove, October 17-19, 1905. It is to open at 2 p. m. on Tuesday, and closes Thursday evening, Tuesday afternoon being largely given to reports and papers on the Sunday school work and that of Church Building Society. An address on "Present Opportunities and Duties", will be given on Tuesday evening by Rev. P. S. Knight, followed by the annual sermon by Rev. D. V. Poling. The general theme running through the program is "Loyalty", under the following heads: "Loyalty to our Brethern in Oregon,' including the record and progress of the work: "Loyalty to Our Home Missions,--Duty and Privilege," including the report of the state superintendent and of the Home Missionary committee, followed with papers on, "Home Missionary Churches and Pastors," "The Needs of the State and Christ's Message to His Loyal Friends in Oregon." Wednesday evening: "Loyalty to Our Young People," with report of committee on Christian Endeavor, followed by an address on "Mutual Loyalty of the Young People and the Church," by Rev. W. J. Sharp. Also report of committee on Pacific University followed by an address on "Loyalty to Our Educational Institutions," by Rev. Theodore Clifton. Thursday's theme is, 'Personal Loyalty to the Kingdom," touching the means and methods in temperance work, the moral efficiency of the church and of the Christian man in the community, with good cheer items on moral and civic reforms. In the afternon, "Our Church Duties", including loyalty to the denomination, to the local church and pastor, to the church paper, to the woman's work, to our benevolences, with an open parliament on the devoted and useful church, a paper on Christ's message to the members of his church. The closing session is given to the report of Committe on Foreign Missions, followed by an address on, "Loyalty to our World Missions," by Rev. W. C. Kantner ,and "The Largest Patriotism," by Rev. D. Kingsbury.

ADJOURNED MEETING.

A quorum not being present the annual meeting of the Congregational Ministers' Relief Society of California was adjourned to Monday, Oct. 9th, 12:20 p. m. at the Y. M. C. A. building, San Francisco.

W. Frear, Sec.

Christian Endeavor Service.

Rev. Herbert N. Bevier.

October 15.

Topic: "Better Work Our Society Should Do."
(Heb. vi: 7-12, xiii: 20,21.)

Of course our society should do better work,—always better work,—this quarter than last,—next year than this, and so on, and ever through its active existence. Unless we are doing better we are becoming worse—such is the inevitable effect of the law of stagnation that it tends to sure and certain deterioration. There is no such thing as standing still in Christian work—there is no statu quo. This is one of the strongest arguments for renewed zeal. It is not enough to have a good society. We must ever strive to make it better. Nay, more, if we have the spirit of genuine enterprise, we will wish to make it the very best possible. There is no condition more stultfying to growth than that of being satisfied with present gains. He who is contented with knowledge already won, with attainments already reached, with graces already secured, will never excell in anything, for in order to reach our highest stature here we must grow and grow and never cease to grow. There never will come a time when we may not add something to our virtues , our graces, or our accomplishments this side of the grave.

As it is with souls, so is it with societies. They must ever strive onward and upward. Forgetting things behind press onward toward the goal.

One way to grow is to keep ideals full in sight. St. Paul ever saw before him the high calling of God in Christ Jesus. Societies should never lose sight of the cause of Christ and his Church. If a society is existing for itself alone, for the pleasure of mere corporate being—or social—it will never grow, for it is missing the objects of its life.

Christian Endeavor was never organized to be a fraternal society after the manner of a great variety of such, but for the specific purposes of glorifying Christ in the development and training of young disciples and for the building up and refreshment of the church. If it lowers its standards and become a makeshift for social intermingling,—only a chance for young men and maidens to meet — then it can never grow, but must wither and wither until it dies.

Another way to grow is that of studying and making use of the successful methods of other societies. Paul bid Timothy "study to show himself approved,—a workman that needed not to be ashamed." A teacher, in order to develop himself, finds it necessary, now and then, to go abroad for study. Successful business men frequently visit establishments in their line far remote from their own plants that they may have the advantage of others' experience and wisdom. Physicians take post graduate and hospital courses, and progressive Christian Endeavorers may wisely profit by their example.

One sure way for a society to grow is that of fostering growing and vigorous individual members. A

society's spirit is the sum of the spirit of its young men and young women. If each one of the members is an alert, zealous, growing, broadening, deepening Christian, the associated spirit will grow with bounds. If, on the contrary, the members are indifferent, slothful, frivolous, irreverent and unprayerful, the deathknell of that society is already sounding, and not from afar.

If the Sunday evening meetings are attended reluctantly, tardily, without preparation and with little willingnes to assist; if committee work is languidly done or neglected entirely, as it often is; if dues are not paid and a land of the lotus listnesses is all pervasive among the members there is no hope. If a member is unmindful, all suffer on his account, if one refuses to take part the meeting drags, if another is silent in song the volume of praise is so much wanting and so on through the list. If the units are loyal, the aggregate will be vigorous and strong.

Societies as individuals grow by exercise of their powers and become better and more efficient as they work at their appointed tasks. If our society is striving to inspirit and enlighten its members, to reach out long arms for associate members and to win others for Christ it is bound to be better next year than this If our prayer meeting is well sustained and made interesting—enriched by original work and varied by infusions of new voices the prayer-meeting will be better and similar causes will produce like effects throughout the social and benevolent phases of the work. There has to be a perpetual invention and persistent patience and faithfulness from year's start to year's finish and no lack of piety and enthusiasm. It will not do to fall back on a glorious past nor trust in any present, however seemingly secure. There must be ceaseless and continuous effort backed by unremitting prayer and faith and then the result will be as gratifying as ever.

CURRENT EVENT AND COMMENT.

Timely Topics from Various Sources.

The results of the last census of China give the total population at 432,000,000. There is doubt about the value of the figures, especially in the provinces least known to foreigners. Perhaps at the best it can only be taken as some confirmation of previous estimates, that the population of China is about 400,000,000.

An eminent German physician is authority for the statement that the beer-drinking districts show a high cancer mortality, notably Bavaria in Germany and Salsburg in Austria. This statement, in connection with the not to be forgotten arsenic poisoning epidemic which depleted the ranks of English beer drinkers two years ago, is not calculated to further establish the claim of harmlessness for malt beverages.

British Columbia ports are likely to become to a certain degree competitors with eastern ports in the grain or flour shipping trade of Canada. While there is an eastern market which is reached by way of Atlantic ports, there is also a far eastern market, the most direct road to which is by way of the Canadian West. It is reported that more than a million bushels of winter wheat from Southern Alberta will this year be carried westward to British Columbia mills, initiating the policy of making Vancouver a great milling center from which the supply for the Orient may be shipped.

"If people would eat plenty of rice, they would not need drugs to make them sleep," said a New York drug clerk, pausing for a moment in putting up a sleeping potion for a woman. "There is much said about rice as a strengthening food, but few Americans know that it has soporific powers. If properly cooked, it has. Rice should be washed many times, until the water no longer appears milky. It should then be soaked a few hours, salted, and boiled rapidly about thirty minutes. When cooked in this way, it can be eaten each day with relish, and the person who eats it sleeps well and dreams not at all."

I remember a Mormon elder of intense religious enthusiasm, the proprietor of a confectioner's shop in a Utah town, who used to attempt to convert me to Mormonism, while I ate sherberts in his little ice cream parlor, says Marian Bonsall in the September Housekeeper, writing of "The Tragedy of the Mormon Woman." I can fairly see him again, in his earnestness, leaning over the table and assuring me that by a personal revelation he knew that Joseph Smith was a true prophet of God, and that his successor, Joseph F. Smith, was the best man living to-day. With no idea of trying to shake his faith, but in order to gain an idea of his attitude, I asked him if the manifesto which forbade polygamous living and polygamous marriages was really considered as at all binding. The dear old man became quite excited in assuring me not only that it was seriously considered, but that it was a church law. "But," said I, "is Joseph F. Smith, by his own testimony, living with five wives?" "Yes," he answered, "and I admire him for telling the truth about it, too." "Then," I repeated, "is he not breaking a law of his own church?" "Well," he meditated, scratching his head, "I don't know exactly how it is, sister—I'll confess to that, for I'm more honest than some of the Saints. But I'll tell you," he continued in his characteristic, blind loyalty, "that whatever Joheph F. Smith does is right, and he does it because it is the will of God."

In an article entitled "Our Empire on the Pacific," Leslie's Weekly says: "The Lewis and Clark exposition at Portland, Ore., calls especial attention to the magnificent empire which the United States has on the border of the Pacific. California, Oregon, and Washington, the States fronting on the great western ocean, have an area of 324,000 square miles (as great as that of the thirteen States which founded the United States government), and had a population of 2,417,000 in 1900, which has probably grown to 3,000,000 by 1905. And this is much less than half of the entire region west of the Rocky Mountain divide which is classed as the Pacific slope. For the States of the Pacific coast the future holds out rich conquests. The United States' trade with Asia is rapidly increasing. Our imports from China have grown from $15,000,000 in 1894 to $24,000,000 in 1904. Our exports to China, $4,000,000 at the first of those years and $20,000,000 at the last, have increased fivefold in the ten years. From the rest of Asia we are making great gains in trade. A large part of this traffic (much more of the exports than of the imports, however), and the products represented in it, belong to the Pacific-slope States. It passes through the Pa-

cific coast's great ports—San Francisco, Portland, and Puget Sound—the last name standing for Seattle and Tacoma, which are only a few miles apart. Japan, which already contributes much to the trade of our Pacific ports, will contribute immeasurably more when it recovers from the immediate effects of the Russian war. Manchuria's commercial relations with us after the war embargo ends will be far more extensive, of course, than they ever were in the past, and this will contribute to the building up of our Pacific States. The United States is the world's only white power of any consequence which fronts on the Pacific, for England's few hundred miles of contact with it in British Columbia, do not count compared with our 3,000 miles from the Mexican line to Washington's northerly boundary and along the Alaskan coast. In the great activities of the big western ocean, which will one day immensely exceed those of the Atlantic in 1905, and which will be greatly increased when the Panama Canal opens, the United States will be the chief gainer. The 800,000,000 of Asiatics, half of the population of the entire world at this moment, will, when they wake up after the Russian-Japanese war, contribute to the world's commerce in a degree undreamed of now. The day when the Pacific shall be transformed into an American lake will come, even earlier than Seward's prophetic vision grasped."

IS CHRISTIAN SCIENCE REAL.

(From the California Christian Advocate.)

It is rather a curious reversal of itself to note that Christian Science, the chief aim of which is to prove the unreality of things, is itself subject to the criticism of unreality. Having a desire to see Christian Science "at work" we recently attended a Christian Science "prayer" meeting. It was on Wednesday evening and it was claimed by some that fully 1,200 people were present. There were certainly a thousand. Whatever the success of numbers may signify cannot be denied. In conversing with several we concluded that attending all the services was a strong factor in their propagandism. The meeting had a business air. It began exactly at 8 o'clock and closed exactly at 9 o'clock. It was extremely social. Before and after the service the people chatted and greeted each other in the most cordial fashion. There was nothing funereal or overstrained in any way. There were well-appearing people, from intelligent and well-appointed homes. The meeting was well conducted. At five minutes to 8 o'clock the "reader," a former Judge of the county, a highly respected gentleman, ascended the rostrum. The organ voluntary having ceased he announced a Mrs. Eddy hymn from the Christian Science collection. The hymn was Christian in sentiment, and by construction and adaptation was made to endorse the vagaries of Eddyism. The "reader" read extracts from the fourth chapter of Luke from 12 to 26 verses. Having read the account of these miraculous cures he turned to Mrs. Eddy's "Science and Health" comments and read about an equal amount. About three minutes' of silent prayer followed, closing with the Lord's Prayer. The entire company took part in all the preliminary program which occupied about twenty-five or thirty minutes. The "testimony" part of the program followed. There were nine people who "took part" in the testimony meeting. Essentially they all testified to the same thing. They had all been healed of some inward and invisible and undiagnosable physical defect. If the Judge who was presiding had the usual sagacity of a Judge he must have felt the extreme weakness and incoherency of the testimony of these witnesses.

In conversing with several of the members we found that physical healing, physical health, was the working principle of Christian Science. It must, however, be admitted that the Christian Science compound is deftly mixed. It was apparent that every effort was made to keep so close to Christian ideals that if any one should be offended by the grossness of their physical healing ideas they could instantly take shelter under the most orthodox principles. Christian Science has taken enough of the Gospel to give it the apparent dignity of religion; enough of Eddyism to give it the air of mysticism. It has enough hallucination to deceive the heart and bewilder the mind.

One man with a weak and shattered mental and moral code stated he had been cured by absent treatment of deafness in his left ear, and of hemorrhage. Another young lady had spinal trouble, and though not well was on the way. A middle aged man said his wife had been cured of a malignant cancer. Another old gentleman had had disease that none of the physicians could diagnose; he had been a "physician" himself for a generation and could not tell what his ailment was. He finally concluded that there was nothing the matter with him but a "mortal" hallucination and joined Christian Science, which told him he was as sound as a dollar. The last of the nine witnesses proved quite disastrous. He had been a German Methodist, but when about one year old his mother diagnosed his case as tuberculosis, but he grew to manhood, was then sixty years old, and joined Christian Science to get rid of his glasses. He had made some progress, but still had to wear them most of the time . Myself and friend looked immediately about us and counted more than one-fifth of the company wearing glasses. The utter emptiness of the entire performance was strikingly apparent. One was struck with absence of any evidence of sincerity in these witnesses. Their testimony was incoherent, wildly extravagant and apparently without moral purpose. How 1,000 to 1,200 people could sit an hour and listen to such "mortal" trash was the surprise to us.

They had all learned, and in the most mechanical way repeated in season and out of season the little chop-logic: God is all. All is God. Therefore there is no room for anything but God. All that is not God is nothing. Sin is not God, therefore sin is nothing. God cannot be sick, therefore sickness is nothing. Truth is put through the same sieve. Truth is all; error is nothing because there is no room for it. They spin a web and wind themselves up in the web until they can't escape from their own entanglements.

There is no malady more difficult of treatment than Christian Science. It is a system based upon the physical weakness of humanity with an appeal to mental pride. Its impulse is fanaticism. It is a determination to evade the indictment of conscience. There are tens of thousands of people living in the twilight of Christianity. They have a dim and imperfect knowledge of what salvation by faith in Christ is, but they have no adequate conception of the constitution of religion. They think it is a sort of patent medicine for physical ills primarily. There is not much organic strength in the Christian Science system. It is largely a reaction from materialistic rationalism on the one hand and Christian indifferentism on the other. The way to fight Christian Science is to proclaim a real Christ and wake up along the line and go to work for the salvation of our neighbors.

Sunday-School Lesson

Fourth Quarter. Lesson III.

Ezra i: 1:11.

October 15, 1905.

Returning from Captivity.

We have had several instances described in which the Babylonian rulers were deeply influenced by the religion of the captive Jews.

And in the present lesson we find Cyrus sending out a proclamation in which he acknowledged that his kingdom was given him by God, and giving command for the rebuilding of the destroyed temple at Jerusalem. Here it is distinctly said that "the Lord stirred up the spirit of Cyrus." Daniel was the king's premier.

We may be sure that Daniel talked with Cyrus about this great matter, and showed him all that Jeremiah had written concerning it; and without doubt also called his attention to that remarkable passage in the prophecy of the book of Isaiah in which Cyrus is directly referred to as the servant of Jehovah in connection with this very restoration of the Jews and the rebuilding of the temple (Isa. 44: 28). Through all the years God held the hearts of kings in his hand.

The return of the Jews to Jerusalem was entirely voluntarily. The decree of Cyrus merely gave permission for, and encouragement to, the return. Only a fraction of the people actually returned, probably not more than one-sixth. It was an arduous undertaking, and only the hardiest and most adventurous would attempt it. Those who joined the company, therefore, represented the strongest, most patriotic, most religious element. They stood for a national enthusiasm, a religious zeal, and an exalted idealism absolutely essential to the success of the enterprise on which they embarked. The people helped them. God was unfolding his larger plans. It was the greatest investment the Gentile world has ever made.

Key and Analysis.

I. Cyrus, the servant of Jehovah.
   The object of prophesy.
   God moving among the heathen.
   Cyrus guided and governed by the Almighty.
II. The King's decree.
   Helpfulness of the Persian people.
   They gave gifts. Not as the Egyptians.
   Religious constancy recognized by the Conquerors.
III. Cyrus' Political Motive.
   The returning remnant.
   Purified by suffering.
   All things working together for good.

The Teachers' Lantern.

God had worked out a plan for his people Israel. They were to be kings and priests unto the Lord. His ways are pleasantness, and all his paths are peace, but the rebellious must be led toward perfection by the way of suffering.

During the exile of the idolotrous propensities of the Jewish people died out.

Some of the theories of idolotry, and other sin, are beautiful, but an every day acquaintance with its practical effects forever cured the exiles of this form of wandering from their God.

No man is kingly until he serves the "King of Kings."

Are you at home with God? Is yours a captive exile heart?

EVANGELISM IN THE HOME.

Bishop W. F. Mallalieu.

Surely the mother is the divinely appointed evangelist for the home, and always all her efforts ought to be supported, and duplicated by the father. Happy the home, happy the children, whose fathers and mothers are evangelists.

It is to be feared that in some Christian homes mistakes are made in regard to the age when children should be expected to make a conscious surrender of themselves to Christ. Certainly they should never be so treated that they shall come to feel that they are compelled by parental authority. They must not be driven into the fold of the Good Shepherd. They themselves must will to do his will, in order that they may know the truth. At the same time the thought must never be entertained that it is not wise to expect that children of tender years should defer their choice until they have passed the age of childhood. In all this land of ours small boys and girls are taught lessons of patriotism; they sing, "My Country, 'Tis of Thee," almost before they leave their cradle, and the Fourth of July is one of the greatest of all days, and the star-spangled banner is made to their thought the emblem of all that is most glorious among the flags of all nations. Why not begin in the same way with the boys and girls in their religious training? It is a delusion of the most mischievous character that leads any father or mother to say, let the child grow up to years of understanding, let him read books of various forms of fiction, let him attain wide information and maturity of thought, and then let him decide. Decide what? Decide whether he will be an atheist, an agnostic, a heathen or a Christian? No! No!! By all means pre-empt the young soul for Christ; see to it that he not only becomes a true patriot, but a true Christian.

Remember, it will not do to attempt to shift responsibility in this matter. It will never answer for parents today, we depend upon our faithful pastors and Sunday-school teachers to train our children. Better let them depend upon charity to supply them with clothing, daily bread and shelter. There are some duties that parents cannot expect others to perform for them. Only parents can evangelize the home as God requires. They may be thankful for any helps that come to them, but they must not ignore duties that are manifestly their own, duties which they can neglect only at the peril of the loss of those they ought to love better than they love their own lives.

Fathers, mothers, Christian parents, evangelize your own homes, and with prayers, and tears, and love, and above all by holy living, win all the children for Christ and heaven.

THE LAW OF EXCHANGE.

Every man needs power. Every earnest man covets power. Every willing man has the promise of power. But every man does not possess the promised power. And many, it is to be feared, never will. Many a man's life today is utterly lacking in power. Some of us will look back at the close of life with a sense of keen disappointment and of bitter defeat; and the reason is not far to seek, nor hard to see through. If we do not have power it is because we are not willing to pay the price.

Everything costs. There is a law of exchange that rules in every sphere of life. It is this, "To get you must give." It rules in the business world. If I want a house or a lot I must give the sum agreed upon. It rules in the intellectual world. If a young man wants a disciplined mind he must give time, and close application, and some real, hard work. It holds true in the spirit realm. If you and I wish to have business transactions in this upper world of spirit-life we must be governed by this same law. To have power in our lives over sin and selfishness, and passion and appetite; over tongue, and temper, and self-seeking ambition; to have power in prayer, and in winning others over from sin to Jesus Christ, one must first lay down the required price.

What is the price of power? Turn to Jesus' talk with Peter and the others in the latter part of the sixteenth chapter of Matthew's gospel. Jesus has been telling them of the awful cross-experiences which he clearly saw ahead. Peter probably fearful that whatever came to his Master might possibly come to himself also, and shrinking back in horror from that, has the hardihood to rebuke Jesus. The Master, recognizing the suggestion as coming from a far subtler individual than Peter, who is using ignorant Peter's selfishness to repeat the suggestion of the wilderness, again bids him begone. Then in a few simple words of far-reaching significance, he states first the standard of power, and then the price to be paid by one who would reach that standard. Listen to him: "If any man would come after me, let him deny himself and take up his cross and follow me."

Our business is, not to build quickly, but to build upon a right foundation and in a right spirit. Life is more than a mere competition as between man and man; it is not who can be done first, but who can work best; not who can rise highest, but who is working most patiently and lovingly in accordance with the designs of God.

For the Quiet Hour.

THE "SECOND COMING" OF OUR LORD, OR HIS "SECOND ADVENT."

Jehovah sent his son to earth—
Our glorious Christ, of Heavenly birth;
God's gift of love to man;
But 'gainst Jehovah's wondrous plan
The enemies of man combined.
They took, and killed that precious one,
The saviour of mankind.

He suffered, died, and lived again—
Him they had basely slain;
Then came to his disciples all;
And spoke, and cheered, and comfort gave;
But soon from earth took flight,
With promise, soon to come again
In Heavenly power and might.

At Pentecost, to mortal men,
With power to judge the people, then
He came to call his own.
This was his "Second Advent,"
With spirit-life and light—
As in the flaming tongue of fire
He came to human sight.

I looked upon the frozen land,
And there, in glories great and grand,
Ten times ten million crystals lay;
Displaying wonders of the frost,
Through the grand, glowing sun of day;
As each bright, glistening crystal shone,
Reflecting each far-reaching ray!

I gazed upon the woodland trees,
Just gently shaken by the breeze;
All fresh with drops of dew;
And there the sun in every drop
Was shining through and through,
With their ten times ten million suns
In all their beauty too!

On earth there are ten million souls—
And ten times more between its poles;
And for each living soul doth shine;
To fill it with a joy Divine—
That Heavenly Son, to all adore—
Our glorious "Sun of Righteousness"—
Bright shining more and more.

Let in that Son! His Light be thine—
You creatures of the Love Divine!
Open your hearts and let him in,
Fill with his love, to keep out sin;
His "presence" then his soul will know,
And through dark clouds of grief or woe,
His "Advent" be, to all below.

Mrs. H. Sydenham.

Kearney, Nebraska.

VAINGLORY.

Vainglory is a sweet-scented powder, but it is entirely composed of arsenic. It corrupts and destroys all the merits of our actions after they are done, and makes us lose all the advantages we might expect from them. It waits till we have taken pains to perform many good works, and afterward it robs us of them. It is like a pirate that attacks not a vessel which is sailing out of port to purchase goods, but waits till it returns home richly freighted, and then fails not to attack it. Vainglory turns good into bad, virtue into vice, through the vanity of the miserable end we purpose to ourselves; hence, instead of the recompense due to us, it causes us to merit nothing but punishments. It is a tempest in the harbor. It does to the most perfect Christian what a man does who, going on board a ship well provisioned and richly laden with merchandise, bores a hole in the bottom of it through which the water enters and at length sinks it.

The first remedy against vainglory is to consider with attention that the good opinion of men is but mere wind and smoke, because it neither gives nor takes anything from us, whether good or bad; neither makes us better nor worse. A second remedy is to take very great care never to use any expression in praise of ourselves. Never say anything of yourself that may redound to your praise, though the person you speak to should be one of your most familiar friends. If it seems necessary for the instruction of others to say something of edification that has happened to yourself relate it as of a third person.

We must go further, and even conceal as much as we can the good actions we perform. It is after this manner that travelers hide their money with a great deal of care, lest they should be robbed of it. Some have compared those who perform their good works through a spirit of pride to hens who make a cackling after they have laid an egg, whereby they cause it to be discovered and lose it in consequence. The true servant of God esteems the good he does as nothing; and what he cannot hide from the eyes of men he believes he has already received a kind of reward for, if he adds not other good works which cannot come to their knowledge. Do not, therefore, aspire to the esteem of men, for fear that God should make that to be the extent of all the recompense of those good actions you were able to perform.

It is for the same reason the saints counsel us to avoid all sorts of singularity in devotion, because singular and unusual actions are most remarked and most spoken of. And he who does what others do not draws the eyes of all the world upon him; whence arises the spirit of pride and vainglory which makes us look upon others with contempt.

But because we cannot always hide our good actions, since some are obliged to contribute by their example to the edification of their neighbor, the first means of defense against vainglory is to rectify in the beginning our intention, and to elevate our heart to God, and offer him all our thoughts, words, and actions, to the end that when vainglory comes to claim a part in them we may say to it, You come too late; all is already given to God.

We read of a father in the desert who used to pause a little before performing any action. One day being asked why he did so, "I believe," said he, "that all our actions have no merit of themselves, if they be not done for a good end. Wherefore, as he who fires at a target takes his aim for some time in order to cover the object, even so, before I perform what I purpose, I direct my attention to God, who ought to be the only object or end of all our actions; and it is upon this account that I always pause a little at the commencement of every action.

Adolphus Rodriquez.

STIRRING UP THE NEST.

The Bible has fastened sermons everywhere. Scarcely anything in nature appears before our eyes which does not recall to us some divine lesson. It was on an old eagle's nest that the Hebrew lawgiver hung one of the most suggestive words of his farewell address.

The eagle watches her young very carefully and shelters them from danger. But she does not spoil them by over-indulgence. She does not believe in that dainty bringing up which never allows them to endure a hardship or put forth an exertion. She never forgets that they are eagles, that the eagle's home is not in any soft feather nest, lying at ease, but high in the air, on the wing, away among the clouds; therefore, as soon as her young are strong enough to put forth their powers, the mother-bird begins to give them lessons in flying.

But the nest is on a rock, high up on the mountain, and the young birds are timid about leaving it. They do not know how to use their wings; besides, the nest is soft and warm, and they have no desire to leave it. They are quite content to remain in it. But the mother is too wise and too true to their interests to allow this; she must get them out and they must learn to fly. So she stirs up the nest, she plucks out the feathers and bits of grass, and all the soft lining, and makes it rough and uncomfortable. By this piece of bird-craft she compels the indolent eaglets to get our of the nest and learn to fly.

Moses used this bit of ornithology to illustrate God's way with his people. They had a cosy nest in Goshen. Their land was fertile; they had abundance of comforts; they enjoyed royal favor; they could not have been induced to leave Egypt to march away to Canaan if things had continued as they were. Then God stirred up their nest. There arose an unfriendly king who made their lives bitter with bondage and sore toil. Then they were ready to go.—

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A SHREWD CHINAMAN.

Senator Clay of Georgia had occasion recently to visit San Antonio, Texas, where there is a considerable Chinese colony. In one of the poorer sections of the city he was witness to an incident which has impressed him with a fully developed sense of humor. A tramp wandered up to a weather-beaten shop and knocked gently. Immaculate in white sack blouse and clean apron, the Chinese cook opened the portal and gazed with disfavor upon the soiled specimen of humanity before him. "Wha's mattah?" "Say, Chink, give us a bite of food." "You hungly?" "Yes, I sure am, Chink." "You likee fish?" "You bet—anything." "You likum boiled, flied, baked?" "Yes, yes, any way; no matter." "All light; you come back Fliday."—Exchange.

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